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TWO

SERMONS,

PREACHED IN ST. ARMAND, LOWER CANADA.

SOON AFTER THE DECEASE OF

Mrs. Hannah Cook,

OF THAT PLACE.

WITH A LETTER

TO HER HUSBAND.

BY THE HON. AND REV. CHARLES STEWART, A. M.

BLESSED ARE THEY THAT MOURN, FOR THEY SHALL BE BLESSED ARE THE DEAD WHICH DIE IN THE LORD. Rev. 14. 13.

> MONTREAL : PRINTED BY NAHUM MOWER.

> > 1810.

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FRELICKSBURGH, St. Armand, February, 1810.

MY DEAR SIR,

IN compliance with your request and that of other friends, long ago signified, and several times repeated, I have at length prepared for the press the two Sermons which you begged me to publish. For some time I proposed printing a few copies only, for the satisfaction of those persons who chiefly regretted the death of the deceased, and who wished to have a written memorial of her. But under the hopes that these Sermons may be useful to a larger class of readers, and particularly to my people in this neighbourhood, I have determined to publish them without any reserve.

The character and conduct of the deceased are highly worthy of praise and imitation, and it will always afford me pleasure to make the memory and influence of her example as extensive as possible. This is due to her, especially from me, and in this place. I am therefore happy, thus openly, to commend her zeal in contributing to the advancement of the Church here-both the outward and spiritual building of our Lord-and to observe that her love of Christ was so sincere that it did not admit of her being bigotted to any particular form or fyftem of worship or government in his Church; in which she was educated a Presbyterian. I am still more happy to evidence in her life and death the power and spirit of true religion in a faithful servant of our Lord, hoping that it may have some effect in exciting the love of many which is fo cold, and in raifing them from lukewarmness in religion and

want of faith in Jesus Christ to practical holiness and purer knowledge in his fervice and kingdom. I am aware that at the time of my preaching her funeral Sermon, some of my hearers, but not those of them who were best acquainted with her, thought that I fpoke too confidently of her removal to certain and increased happiness. My sentiments were not then hastily expressed, and my reflection on them since that time has confirme I me in the fame conclusions. I am therefore glad of the delay which has taken place with regard to my publishing them, as it has afforded me opportunity for examining and reviewing them, besides some other advantages. It has enabled me to publish in addition to the Sermons part of the Letter Mrs. C. Marvin wrote from your house a few days after the death of Mrs. Cook to Mrs. M. Hooker, at Middlebury—and a copy of the Epitaph, which you and your friends there, have caused to be inscribed on the Tomb-stone to be brought from that place.*

You will perceive that I have made fome additions in the latter part of the first Sermon, and you will find it, I hope, less incomplete in that part at least, than it was in its first form, when my time was fo circumscribed in preparing it for delivery. For the rest—this Sermon and the other are very nearly the same as you heard them preached. In the first, you will recollect, I was more particular in representing the death of the righteous than earnest in calling on my hearers to prepare for it. To follow up this last object I addressed them again on the fubject: with a fimilar view therefore I shall publish my fecond Sermon. In writing them, plain truths and matters of fact of the most interesting nature fully engaged my attention, and in publishing them I should wish to keep intirely to these, for the sake

^{*} Middlebury, Addison County, Vermont.

of the best improvement of my subject, and the

most useful information of my readers.

I am happy in the pleasure you take, and in the ncreasing pleasure you continually find in reading the Bible and pious books. I hope that the little one which I have submitted to you will be a pleasng and profitable addition to their number .-Above all things I hope it may contribute to the glory of God, the Author of all good. If it in the mallest degree do that, I am rewarded. If it do you or any one any good, "Not unto us be the praise out to the name of the Lord. To him belongeth ighteousness, but unto us confusion of face."

Believe me ever, with fincere affection and pious egard, Dear Sir, Your faithful Friend and Servant,

C. STEWART.

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ECCLESIASTES, 12, 5.

MAN GOETH TO HIS LONG HOME, AND THE MOURNERS GO ABOUT THE STREETS.

ANT of time has prevented my preparing a ftudied discourse complete in all its parts; but I hope that through the grace of God I shall be able to improve the present occasion to our comfort and prosit. You are so far affected by it, and many of you so well acquainted with the character of the deceased that I trust you are prepared for joining in the reslections which I shall make, and disposed to benefit by my conclusions.

The Book of God is fo full of balm and affiftance for all fouls, that I might have been loft in a wilderness of sweets, and uncertain whence to draw a drop of Cordial, or a line of advice, for our improvement, had I not less than forty eight hours ago mentioned my text to the deceafed. She requested me to preach a funeral Sermon; wishing she might be an instrument of good to your fouls, when you were especially likely to consider the value of them, and the importance of ferious preparation for eternity. I am comforted in conforming to her wishes, and in feeking with her your advantage. In fome respects it is a fad office, but in many it is a pleafing one, for the fake of that God who afflicts us in mercy, for those riches in Heaven which we must strive for, and for the fake of that communion of Saints, which unites them in love and interest for ever and ever. I mentioned the Book of Ecclefiastes, and the words of my text to her in particular, as fupplying much

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matter for confideration suited to the occasion, and my remark met with her approbation. The soul of our sister departed perhaps now surmises that we are engaged in improving our regard for her, our attention to the book of God, and even our application of the words of the text. She hopes, perhaps, that this service may be profitable to us, and also now prasses God for the good it may do us. For her sake and that of every thing Godly, let us all do our best to improve it: and may God help us, and give us the increase! Praised be God! He is ever ready to help those who serve him; and is always found of those who sincerely seek him.

" MAN GOETH TO HIS LONG HOME, AND THE MOURNERS GO ABOUT THE STREETS."

These words are a part of the last Chapter of the Preacher-the Son of David-the wifest of men. It begins, " Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." It goes on to describe death, and the diffolution of this frail body, "When man goeth to his long home, and the mourners go about the streets;" "When the dust shall return to the Earth as it was; and the spirit shall return unto God who gave it :" And it finishes with these memorable words, " Let us hear the conclusion of the whole matter; Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every fecret thing, whether it be good, or whether it be evil."

Preparation for death and judgment is the object for which we should consider "Man going to his long home, and the mourners going about the streets." To persuade us to this is the whole object ion, and

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of this book of the Royal Preacher. To persuade you to this is my object in now addressing you. But on this occasion I shall be brief and general in discoursing on the book and text now before us, that I may be more particular in setting forth to you the last words and conduct of our sister who is gone to her long home, and in reslecting on the many reasons we have to mourn for her. Her words will yet speak to you, I hope, and consirm the Preacher, and assist you and me in attending to the conclusion of the whole matter—the duty of man, and his everlasting reward.

First-Consider Solomon, his life and preaching. Solomon was particularly calculated, prepared, and exercifed, and experienced, to enable him to teach He was fet up by God on hightrue wifdom. conspicuously-to be a teacher and instructer of his people. In the first year of his reign he asked wisdom of God to judge his people; and because he chose this before any thing else, God gave him also riches and honor, fo that there was no king like him. He was endowed by Providence with every worldly bleffing that the human heart defires, lower, riches, pleasures, all that this world can afford. were granted to him. Prosperity, numerous family, great possessions, were increased to him. He had, he tells us, all that his eyes or heart defired. what was the confequence of all this? He was full and forgat God, and turned to the temptations of the world, the flesh, and the devil. He did not fear God, and keep his commandments, and remember his Creator, and death and judgment. His conduct shewed that * " Hardly shall a rich man enter into the kingdom of Heaven." Through the Providence and grace of God, however, he repented of

^{*} Mat. 19. 23.

his fins, and returned to the Lord; of which I think we have fufficient evidence in the books written by him, especially the book of Ecclesiastes, works meet

for repentance.

His Proverbs are most memorable axioms for the conduct of life, containing a most excellent system of morality. Ecclefiaftes follows, fetting forth the folly of worldliness, and looking to and ending in the whole duty of man. "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every fecret thing, whether it be good, or whether it be evil." Then comes the Song of Songs, containing an allegory, illustrative of the mystical union between Christ and his Church, and expresfive of the joy and love prevailing in the communion of him and Saints. But it is so high a strain of figurative and spiritual devotion that few in this body and world well understand it, which particularly should each us to think lowly of ourselves in our spirtual acquirements.

The Book of Ecclesiastes is our present subject of contemplation. The burden of it, the fum of it, is, " Vality of vanities, faith the Preacher, all is vanity: Vanity and vexation of spirit." That is, all wordly power, riches, pleafures, all wordly things, without the bleffing of God on them, our trust in him, and our praise of him in and for them, are vain, and incapable of affording true or lafting joy. know, fays Solomon, that there is no good in them, but for a man to rejoice, and to do good in his life;" that is, to use them with a grateful and cheerful temper, and to do good to others with them.-Vexation of spirit, fays he, they will be, if we put our trust in them, set our heart on them, or on any kind of covetouiness. To prevent our doing this, "It is better, fays he, to go to the house of mourn-

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ubject of of it, is, is vaninat is, all things, trust in are vain, oy. "I in them, d in his nd cheerthem .we put r on any ing this, mourn-

ing, than to go to the house of feasiing: for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter: for by the fadness of the countenance the heart is made better. The heart of the wife is in the house of mourning; but the heart of fools is in the house of mirth." How much wisdom, how much truth is fet forth here! Oh! that we would lay it to heart, and confider the end of all men; that we would prepare and provide for our own end and contemplate and improve this wisdom of Solomon. But, to proceed. "In the day of prosperity, says he, be joyful; but in the day of advertity confider: God also hath set the one over against the other, to the end that man should find nothing after him." God has so chequered human life that we cannot from the present foresee what will be hereafter; or find any thing upon the whole to complain of, or order for the better. I must go on to the end of his conclufions; Remember thy Creator in the days of thy youth-your long home-and death-and judgment. I cannot now dwell on his valuable words. I must hasten to the commentary on them particularly presented to us by the present occasion, and subject of our mourning. But let me recommend to your ferious attention this book of the Divine Preacher: let me request your perusal of it in this day of adversity, your further considering it this evening under the view in which it is offered to you, representing to you the vanity and vexation of worldliness, and the importance and profitableness of Godliness. I must say a few words, however, on the comprehensive expression of "Man goeth to his long home."

"MAN GOETH TO HIS LONG HOME."—The reflections which this text fuggests are pleasing to the good, but alarming to the wicked. They bring near to us that place and those things which we have been travelling towards and providing for in this world, and which we shall when we depart hence, reap and inherit. If we have followed the spirit of God, and cultivated his grace, we shall draw nearer to him, and his good things, in another world: but if we have followed after things temporal only, the defires of this world, and the flesh, to these things then there will be an end, and we shall be fit only for the presence of the devil and his angels; and we shall be configned to their vexation of spirit and defpair, their long, their lasting, everlasting, misery, and torment. Good men confider that they are strangers and pilgrims on earth travelling to a far better country, and they remember that here they have * "They defire a better counno continuing city. try, that is, an heavenly." They look forward to that comfort, that rest, that communion with their Lord in Paradife which in their journey through this world they have but imperfectly enjoyed, which yet has been their greatest happiness here. Having finished their course, their voyage through this world, they will be landed fafe on promifed shores where the wicked cease from troubling and where the weary are at rest-where there shall be no more death, nor forrow, nor crying, nor pain. they will not be strangers or pilgrims but home, and at rest, arrived at good things in Paradife, which they preffed towards while on earth. But to the wicked their race on earth being ended, their landing place and abiding place will be quite different, far from these things, having a great gulf fixed between them and the regions of happiness. Happiness in another world they have not provided for; they have no fitness for it, but only for

^{*} Heb. 11, 16.

the compa we have the place, and the portion of the devil and angels. Strangers indeed to God or in this and his goodness and the riches of Jesus Christ, rt hence, fpirit of they have no peace any where, nor any inheritance with him, * "neither part nor lot in this matter," w nearer but have only † "treasured up wrath against the orld: but day of wrath, and revelation of the righteous judgonly, the ment of God." Be not companions with them. fe things Go not out among them. Follow not their track e fit only which leadeth to hell. Follow after righteousness, ; and we peace, Godliness- † " Godliness which is profitat and defifery, and ble to all things, having the promife of the life that are strannow is, and of that which is to come." Follow a far betthe example of her who is gone before you-departed this life-who prayed and defired that you they have might follow after, to her long home, and happy tter couninheritance with our Lord-that country-better orward to country-Paradise of our Lord, toward which she with their rough this always looked and travelled while here a Pilgrim ed, which on earth, and a fojourner in this tabernacle of clay. She is now absent from the body and this world, ' Having ough this and present, I trust, with our Lord: Happy I believe in her release from the temptations, the burfed fhores den, the attacks, of the world, the flesh, and the nd where devil; no longer afraid of falling from the love of e no more n. There God, or falling into his terrors, but in her view even of these—past dangers and escapes—increased s but at es in Parain her exercise of present freedom, love, and joy. Her body fleeps in the grave, as the body of Jesus on earth. did: and her foul is at rest, I hope, with him in ing ended, Paradife: § "To day in Paradife"—fince her death, be quite there. Her cross is finished; and his cross is to great gulf her more glorified. She is gone to him, I trust, happiness. whither he went before-to fee him more perfectot providly, and commune with him more uninterruptedly, t only for.

^{*} Acts 8. 21. + Rem. 2. 5. ‡ I Tim. 4. 8. § Luke 23. 43.

quite uninterruptedly! O happy region of depart. ed Spirits, bleffed in our Lord, * "Who rest from their labours, and their works do follow them!" Works done for heavenly places, everlafting habitations, which are the reward of the righteoufness of Christ and of faith in him; Works, which for his fake will be justified and remembered by him and them at their joyful sentence at the last day, and their entrance into Heaven. O Paradife, regained by Christ! happy home! longed for, not lost-found and arrived at by all who die in him. by all who have come unto him, learnt of him, and looked to his rest, and persevered to the end; and made Paradife in this world their prospect, their defire, and expectation, and their home, when they have finished their course, their journey here!

I must for a few moments preach Christ, simply Christ, the author and theher of all rest to our fouls -of all happiness here on earth, and in Paradise, and in Heaven. † "Behold! a greater than Solomon is here;" the promise of his Gospel is come unto us; the Spirit of God-the Comforter-has descended on earth; happiness forever is offered to all men; - 1 " things which the Angels defire to look into!" Solomon, I have shewed you, was great in form and comeliness, of worldly power, honor, and riches, and that he tried and possessed all earthly things and pleasures, and finally pronounced them, in themselves, separate from the bleffing of God, "vanity of vanities, all vanity, yea, vexation of spirit." Jesus was laid in a manger; the world knew him not, and his own received him not; he had not where to lay his head. He rode into Jerusalem on an Ass; and was persecuted, tormented, and crucified. He preached, and ar

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[#] Rev. 14. 13.

proved by his life and death, that his kingdom was not of this world; that mere earthly things are vanities indeed. He was offered by the devil the kingdoms of this world, and the glory of them, but he faid to him, for our example, * " Get thee hence" Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."-He spake to his followers while he was on earth, and now speaks to us by his word, and his spirit from Heaven, faying, † "Whofoever will come after me let him deny himself, and take up his cross, and follow me." "What shall it profit a man if he shall gain the whole world and lose his own foul? Or what shall a man give in exchange for his foul?" This is the Gospel edition, Christ's summing up of the preaching of Solomon, of the duty and interest of man, of the vanity of this world, and of the infinite value of the next. He possessed nothing here, and he died on the cross, to save our fouls, and to show us that we must fusier with him here; be careless-not anxious-for earthly things; and rich towards God, and in treasure in Heaven. He is our perfect preacher and example; and he has given us inspired lessons of wisdom to salvation, and apostles and martyrs, to confirm and explain more fully his doctrine and precepts, and in their lives and deaths also, to shew the power and spirit of Godliness.

Remember, and copy after the faith, hope, and love of St. Paul, and of the other Apostles, and of many of their hearers—their strength—superiority, over the trials and afflictions of this world, and their righteousness, peace, and joy in the Holy Ghost, through Jesus Christ: And think not, (as I have beseeched you before now,) that you cannot

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^{*} Mat. 4. 10.

⁺ Mark 8. 31, 36, 37.

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imitate them—refemble them, in many and most respects, except their miraculous and prophetic powers. God is with you as he was with them; and through Christ strengthening you, you also can do all things: He and they tell you so. Since their days on earth, many have believed and shewn it; and I hope you also have seen it in some instances, and experienced it in some degree. I have, I know; thanks be to God! and I now have an opportunity of giving you proofs of his power and spirit exhibited to us in the life and death of a sister departed in Christ, lately, very lately indeed, living among us, and worshipping here.

It is a hard and a pleasing duty that I am arrived at. Pleasing to set forth her example, but hard for me to do justice to it, and to perform my duty with Christian fortitude; hard—grievous—to make her an instructer of righteousness in speaking of her death—an instance of riches in Christ in speaking of our loss, her going to her long home, and our reason to go about the streets mourning. But it is pleasing that she should still recommend Christ to you, and prove to you the wisdom of Solomon: that though *"being dead she should yet speak to you," and that by me, her friend and your friend.

Remember thy Creator, and fear God and keep his commandments, were words of advice constantly in her mouth and memory, and duties eminently set forth in her life and conversation. She published them to all around to the best of her power by precept and example, with meekness, yet considence in the cause of Christ. Her faith and love of Jesus, how strong they were! How they excited her to praise him and to serve him, and to encou-

^{*} Heb. 11. 4.

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rage others to do likewife! How she delighted in his word and all the scripture of God, and heard and read, and quoted, and talked of it, with readiness and perspicuity, and with the spirit and the understanding also! What an example to Christians, to all the fervants of our Lord, and especially to his minifters! How she exhorted all men to turn to God, to taste of his heavenly gifts and his word, and to flee from fin, and wrath, and punishment to come! yet, with all her zeal for good things, she did not transgress the peace and order, and kindness and forbearance enjoined by the Gospel. She strengthened the weak, and confirmed the strong in our Lord; and never, no never, was ashamed to confess him before all men, her only hope and right. At the same time she confessed her own unworthiness, and abased herself. She magnissed him, and humbled herself. But now she is exalted to great honor and glory, and we are humbled, and that is our honor and gain. Christ confesses her his faithful servant, before God; and when he comes in the glory of the Father, and with the holy Angels to judge the quick and the dead, he will confess her, praise her, and glorify her, before the affembled world. May we now humble ourselves, and honor him in contemplating her example, and may we then share with her, and join her in praise and glory!

Often before now, fecretly and aloud have I admired her trust in God, and her glorying in him only, plainly declared, and her missing no opportunity of honoring him. Aloud I avail myself of this one, offered to me of expressing my gratitude to God, and to her his servant, for witnessing myself, and witnessing to you, his praise set forth by her, her love of all holy things, and her help and encouragement to me to love and to praise him also.

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Often has she strengthened and refreshed me by her pious conversation, and her kind communion of interests in God and the Church, and by her counsel, yea counsel, good for my soul, and for my benefitting all fouls committed to my watching and helping; and this I am now glad to tell them of, and here to acknowledge in my and their name. Fervently she prayed for the increase of the Church here; she greatly contributed to it; and she truly rejoiced in it. Any part, and every part of the Universal Church of Christ was dear to her. Any worship of him, and any image of him, in any foul or fervice was agreeable to her, and enlivening to her. Wherever she saw it, she met it with pleasure, and wished it * "God speed." She joined in all the service of this Church with heart and voice, in form and spirit. And the more she was acquainted with it the better she liked it. She recommended it to all; and she begged every one to go up and worship, to pray, and hear the word, and speak and fing forth praise in this house of God. Somethings in the fystem of our Church which were new to her, so far from being prejudiced against, she admired, and liked to join in. She told me herself, the last day but one I saw her, that if she recovered fhe wished, she longed to fall down on her knees before God in this house, to worship him in that humble and proftrate pollure, that bending, stooping of the body as well as foul in his fervice. her body is laid in the grave, and her foul is departed from us. No more shall we see her here, or benefit by her living example. No more shall I have the advantage, the affiltance of her joining and helping in the service of the Church, or setting it forth to good imitation by her conduct or converfa-

^{* 2} John, 10.

tion. This is my loss! this is your loss! and the loss of the Church of Christ here on earth! This is me by what I ought to lament-what I should, and what nunion by her I do, greatly deplore. Here I am humbled, cast down, contrite indeed! I am deprived, destitute of or my a great help, supporter and friend of the Church. ng and I feel my loss, my particular visitation. I am humem of bled! I feel I deserve it. I acknowledge the chasname. tening, correcting hand of God, in this his provihurch dence. I see it lifted up to rebuke me for sin, to truly beckon me to greater watchfulness and diligence of the over myself and others, myself in particular. I Any did not value fufficiently, I was not worthy fuffin any ciently of the friend I have loft, the friend whom rening God gave me and now hath taken away. Now I pleaffee my want, and my loss. That voice which so ned in often encouraged me shall no more speak comfort voice, to me! That house which she made so pleasant and profitable to me, is changed, deprived indeed, fad mendand forlorn! How she welcomed me to it on my p and first arrival in this land—hailed me as a messenger of peace, a bringer of good tidings, an ambaffador of things our Lord! She was a bleffing to me, and to that ew to house, which shall see her no more. he ad-But in love and remembrance shall she ever live to me, and yet erfelf, speak to my good, and to that of my hearers, in vered my endeavouring after her fear and love of God, in my recollecting her wishes, and striving to fulfil that ftoopthem, and in my present and future exercise of humility—Humility! that foundation of all Religion! But And, now We are humbled! Now is she an instruepartment of good to us in the merciful hands of God. r be-Oh! that we may improve it to our lasting benefit have and recompense to come-to her and our joy in g and Paradife and in Heaven! when and where all forrow ing it shall be turned into gladness, and hope into comverfaplete enjoyment, to those who have been truly hum-

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ble and penitent here. Oh! that I may affift you all in your humiliation, in this your and our fervice and forrow, and turn it to profit in this our day and life of preparation for perfect peace, and perfect happiness! May I help all her friends in partirular, and her Husband above all! This is my heart's defire and prayer; and success in this will be my greatest comfort and satisfaction, for the sake of Jesus Christ, and for the sake of his afflicted servant and servants.

To you, Sir, her afflicted Husband, I feel bound by every duty and tie of love and gratitude to God, to her, and to yourself, to share and sooth your forrows—to comfort you and build you up in the faith and goodness of our Lord. Hope and prospect of doing this particularly engages me, and affords me comfort; and I shall be happy in many an opportunity, I trust, of sanctifying our forrows together, raising our affections to Heaven, and sitting ourselves for communion of saints above. Let us begin the work now, and look to our long home, and mansions in our Father's kingdom, before we go through the streets mourning on our way to our mansions on earth.

Little, at least not much, did I think the other day that those words of the Prophet which I discoursed upon last Sunday would so soon be so particularly applicable to us. "" For the hurt of the daughter of my people am I hurt, I am black: astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"—There is balm—there is a Physician, here, I hope; and that your health, and the health of my people, will be recovered.

^{*} Jeremiah 8. 21. 22.

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Christ sends to you, and offers you comfort and a Comforter, the Spirit of Godliness, to heal the broken hearted, and to lighten the burden of your woe. I am his minister, and the word of comfort is committed to me. It is full of fuccour and falvation; It does not condemn, it does not rebuke your forrow, but it would moderate it, and improve it after a Godly manner, teaching you to hope, to trust in the refurrection and the life of Jesus, and of all those that sleep in him; teaching you to mourn for your fins, and to be comforted in bringing forth fruits of repentance. Abraham mourned, and wept for Sarah; Jacob for his fon Joseph, supposing he had been torn by wild beafts; and Joseph and his brethren for their father Jacob; and not to mourn for good men is reproved by God himfelf. * "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none confidering that the righteous is taken away from the evil to come." Here is an example for you in your mourning; and comfort, approbation, indulgence for you, in your exercise of sorrow. In sorrow and suffering you are made like unto Christ, in sorrowing after a godly manner, in fuffering patiently, in lamenting the evil of fin and its consequences, and also the separation of lover and friend. He loved those that loved him, and wept with those that wept. He loved even his enemies, and even unto death. Never was there forrow like unto his forrow, or fufferings like unto his fufferings. David the fon of Jesse said, and after him more truly faid, no doubt, † the fon of David and of God,

* Isaiah 57. 1.

⁺This divine book (the Psalms) appears to have been the Manual of the Son of God, in the days of his flesh; who at the conclusion of his last supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it; who

My foul is cast down within me. All thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life. Hope thou in God, for I shall yet praise him, who is the health

of my countenance, and my God."

Thus David, and a greater than David, poured out his foul in affliction; and do thou imitate him, and praise God forever. Praise him in † " the patience of the faints," whose example his word has fet before you, and in your imitation of it. Imitate Jefus Chrift, who always faid, and wished, Thy will, O God, not mine, be done. Remember his fufferings for you. He, just and innocent-you, unjust and a finner. Yet, for his fake, your fufferings are fhort and lightened, and your future joy and glory perfect and eternal. He has overcome all your enemies, and death, and the grave; and after a few years you will do fo too, though you have not yet, as this fad day shews. † " In the world you have tribulation; but be of good comfort, he has overcome the world." Follow his steps here, and you will follow him, and all who have followed him, to Paradife and to Heaven; and be with them there at God's right hand forevermore; Be with her

Pronounced on the cross, the boginning of the twenty-second Psalm: "My God, my God way hast thou forsaken me?" and expired with a part of the thirty-first Psalm in his mouth; I to thy hands I commend my spirit."

Tertullian, who flourished at the beginning of the third century, mentions it, as if it were then an allowed point in the church, that "almost all the Psalms are spoken in the person of Christ, being addressed by the Son to the Father, that is, by Christ to God." Bishop Horne's Preface to his Commentary

on the Book of Psaims.

*Psalm 42. + Rev. 14. 12.

† John 16. 33.

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16. 33.

whom-you have so lately and so long seen-part of yourfelf; Again with her-never to be separated any more! Wait the good and perfect will and time of God. Suffer with his Son, your Redeemer; and feek to his Spirit, the only Comforter. To Him I must commend you, and to the word of his power. * " The word is night hee, even in thy mouth, and in thy heart: that is the word of faith which we preach." Search that, and draw near to him in prayer. Prayer will raise you to communion with God and "conversation in Heaven," and the word will shew you things to come, good things, passing man's knowledge, speaking peace to you, and leaving peace with you. Little can I say to you, but often may you turn to them; and they are fountains ever near to you, and inexhaustible, of waters of comfort springing up to everlasting life. Draw from these cisterns, and "taste and see how gracious the Lord is;" that † "his compassions fail not, but are new every morning;" that in love † " he chastens you for your profit, that you should be a partaker of his holiness," his good things on earth and in Heaven-a partaker with us here below for a little while, and then with your dearest partner forever and ever. § " In patience possess your soul :" and | " let patience have her perfect work :"-Which God grant, for the fake of Jesus Christ!

To you, her dearest Friends, other chief mourners for the deceased, or rather for yourselves, I shall not particularly address myself, for all mourn here, and do, I believe, lay to heart the death of this righteous person. The most acceptable and prositable improvement to you, and all, which I can

^{*} Rom. 10. 8. + Lam. 3. 22, 23.
\$\frac{1}{2}\$ Heb. 12. 10.
\$\frac{1}{2}\$ James 1. 4.

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further make of this occasion, I am well persuaded, is to describe the concluding scene of her life. however, I could wish to recommend to your confideration and example, her education in early piety; for from a child she was brought up by her grandmother in the knowledge of the Scriptures and of faith in Jesus Christ: and she has been a proof of the truth and excellence of Solomon's proverb, * " Train up a child in the way he should go: and when he is old, he will not depart from it." She took pleasure in the performance of religious duties in her youngest days, and always loved the Lord, and his house, and service. Frequently has fhe told me this, and for your improvement I should like longer to dwell on it, and on her progress in grace and knowledge; but it is time for me to proceed to the last scene of her life and piety on earth, fo abundant is it in instruction. For your fakes I wish you could all have been present at it, and now that I could well lay it before you.

Immediately on my arrival on Friday about noon, the begged me to pray with her, at the fame time observing that she had but little time for this world. I anxiously performed the solemn office to the best of my power. Especially I beseeched the Almighty Ruler over all things to leave her amongst us for the sake of the Church as well as for that of her household and friends; and so to strengthen us in conforming to his perfect will, that at all events it should be blessed to us. Indeed his will that she should depart seemed so strongly marked that we could scarcely expect her to remain among us. She was more anxious about us and our future lives than for her own recovery. She did not wish to recover, except for a few minutes once or twice,

^{*} Prov. 22. 6.

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entertaining a faint desire to continue a little longer in her old habitation, which is fo natural to the human foul, was increased by some cessation of pain, and was encouraged too readily by us. her fufferings grew more severe; not less firm and faithful her fortitude in Christ. Her strength was considerable; and her earnestness to improve her time in humbling herself, serving us, and glorifying God, seemed to increase as she drew nearer to going to him, and to leaving us. She praifed him for his great and undeferved goodness to her during all her life, and for his support of her faith in Jefus in her last extremity. She prayed to him for her husband, and for all people, and especially for their increase in the kingdom of Christ, and for its wide and speedy spread here and every where.-One address she made to us was particularly impressive, on account of the order and composure, besides the length and earnestness with which she spoke to us. She begged us to avoid the evil and follow the good which we ever witneffed or remembered in her. She intreated parents who were prefent to * " bring up their children in the nurture and admonition of the Lord;"-to teach them to " remember their Creator in the days of their youth." She recollected the children she had answered for in Baptism, and begged the other sponfors for them who were present to attend to their Christian education. She desired me † " to declare all the counsel of God" to his people: to warn them by the terrors of the law, and encourage them with the delights of the Gospel: to press upon their minds and consciences the great duties of keeping the Sabbath-day holy, and of exercifing family prayer. To my pious regard and that of all her

^{*} Ephe. 6. 4.

friends she affectionately recommended her husband. To God she committed him and herself; and trusting in him that judgeth righteously, she rested in-

tirely on the fure mercies of Christ.

Strength of body now failed her-pain increased -at intervals only could her foul furmount the burden and diftress of the body, and raise itself in pious ejaculations to her Lord. At one time she recovered a little, but foon she dropped again, and fank beyond hope of relief in this world. As she approached another, she proved and saw her riches there: and fuch was her comfort in them, and her faith in Jesus, that she earnestly desired a hymn might be fung. Her resolution imparted itself to her friends, and they raised a song of adorationpleafing to God and Angels, and foothing, though forrowful, to all who heard it. In the last verse of it she joined with a clear and strong voice, fuch was the warmth and harmony of her foul. Pain feemed for a short time forgotten or relieved, and all the powers of evil driven away. Yet they were not quite overcome, but they foon became fhort and wavering, and she more ready and earnest for pure and spiritual life and liberty. Humbly, faithfully, and fervently, she often cried out, * "Come Lord Jefus, come quickly:" † "Lord Jefus receive my spirit;" yet added, "Thy will O God be done!" A short time before she expired, after some painful struggles, she said, "It is finished." Still she endured a little longer fuffering; offered up a few fupplications, and raifed herfelf in her bed. Then, laftly, looking up, she faid, "I see the glories of Christ's kingdom." These were her last words. Then finking down on the bed, she expired without a struggle or a groan. So gradual, so imper-

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ceptible was the departure of her spirit, the separation of foul and body, that we hang over it in fuspense for many minutes. But she is gone! Gone to her Lord in Paradife! Her foul is there-redeemed from an earthly body and world; free to praife him purely and perfectly without any interruption or failure of love, or joy, or happiness. Her body is at rest in the grave, "asleep in Christ," waiting its redemption also, and glorious liberty, till he shall call it forth, and raise it again, and unite it with the foul, to be spiritualized and glorisied together, and fitted for perfect and eternal happiness with the Lord in Heaven, there to reign triumphant in Christ, the Redeemer and Rewarder of all who die in him. She died in him you have feen : and death hath no fling, and the grave is no burden or terror to her now. Through this vale of tears, and the valley of the shadow of death, she is gone to her long home, and we shall go through the streets mourning. But though * " weeping may endure for a night, joy cometh in the morning." †" Here we are strangers and sojourners for a short time, as were all our fathers," and foon shall we be again with her, and the spirits of all just men departed, if we go the way which she has travelled before us, under the guidance of God and the Gospel of his Son Jesus Christ, who went through this world, and death and the grave, ‡ to make straight a highway for all them that will walk therein.

Consider her as gone on a journey before you, arrived in a delightful country, yea, in Paradise and heavenly places, and expecting you to join her in society of saints above, if you have had with her communion of saints below. This communion in part continues, and though she is a greater stranger than

^{*} Psalm 20. 5. + 1 Chron. 29. 15. ± Vide Isaiah 35. 8.

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formerly to this earth, and is to visit this imperfect land no more, yet you are not strangers to each other. You have treasure together in Heaven: yours above and beyond this world is increased. You have together * " one faith, one hope, one love, one fpirit, in our Lord Jefus Christ. One God and Father of all, who is above all, and through all, and in you all." Follow on to greater riches and more bleffed communion in him and in heaven: and may I help you on your way home-long, everlasting home, there; † "as forrowful now, yet always rejoicing," forrowing and feparated from her we mourn for, at present, and from our fins, but always rejoicing and united in communion with our Lord and faints. Weep, when you remember her, but continue to praise God with her, though you are in different mansions. You are not in a strange land, and your homes are not far apart, long separate. Remember her, and much more your Lord: and fing the fongs of Zion, in concord to him, as you lately did with her, and in Heaven you will be together with her § " harping with your harps, and finging a new fong before the throne of God." "Lift up your eyes to the hills whence cometh your help. Look to your long home, and run with patience the race that is fet before you. The Lord is at hand; and he shall preserve thy goings out and thy coming in, from this time forth, and even forevermore." ¶ " In him trust, and though he slay thee, yet shall he be thy falvation." More I cannot fay. I cannot exhort you further this day. I com. mend you all to him. I pray you go in peace, and come again here, further to improve the forrow and the service of this day.

^{*} Ephes. 4. 4. 5. 6. + 2 Cor. 6. 10. † Vide Psalm 137. § Rev. 14. 2. 3. | Psalm 121. ¶ Job 13. 15. 16.

Lay to heart the death of the righteous, and live fo that your last end may be like her's. your fins, and for your loss on earth, but be comforted in a Redeemer, and in riches in Heaven. Add to my comfort by making her still an instrument of good and gain to yourselves in your future lives, and by her yet speaking to you more powerfully than I can speak. I am comforted in having fpoken to you her funeral discourse—her call to righteousness, and dying admonitions, which * " cry to you from the ground." Oh † keep them and ponder them in your heart. Praise God in all the things you have heard and feen, as they are told unto you;" and comfort one another in telling them again and shewing forth his glory, her happiness, and yours to come : which God of his infinite mercy daily increase!

Go in peace to your tabernacles on earth, and in heart and foul travel on towards your last mansion of heavenly bliss and rest. Be ready to depart, and to go to the Lord: and may your long home be with him, and with all his saints who are gone before, and with those who have yet to follow! May we be ‡ "one fold under one Shepherd," Jesus Christ our Lord! § "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work o do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to

whom be glory forever and ever.....AMEN.

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^{*}Gen. 4. 10. +Luke 2. 19. 20.

† John 10. 16.

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LET ME DIE THE DEATH OF THE RIGHTEOUS, AND LET MY LAST END BE LIKE HIS!

HOPE that the occasion and subject of our last meeting here made a good and deep impression on you. I hope that it continues to our present advantage, and that we may follow it up to greater improvement: that we are prepared and disposed further to consider the death of the righteous, and their last end.

" Man goeth to his long home, and the mourners go about the streets." This was the particular subject of our last contemplation and discourse, in reflecting on one of us—one of our number here, in this very place a few weeks ago-a fifter, a faint, departed, being gone to her long home; and our being called upon, moved, and drawn out, in body and spirit, to go about the streets mourning. We have mourned, I hope to our comfort and profit, especially those who were principally called upon by the visitation of God-comfort and profit in seeing more clearly the happiness of the righteous in their death, and the good proposed and prepared for us by our being humbled under the hand of God, and fitted more faithfully to fubmit to him, to ferve him, and to trust in him only. In his late dispenfations, and in preparation for all future ones, may we have learnt to fay and fee * " all things work together for good to those who love God:" that t "it is good for us to have been afflicted:" and to

^{*} Rom. 8. 28.

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This house is the house of mourning—of forrow for our fins, for our unworthiness, for our so much deferving only the chastifements of our Lord. Our last meeting in it was a mournful one; one of lamentation over the confequences of original fin, the death of fallen man, the separation of lover and friend, of brother and fifter, the interruption of our happiness. Yet it was good for us to have been here, and it is so now also, I trust, for our preparation for future happiness. But this house of God is also the * "the gate of Heaven," the way to Paradife and Christ, to our mourning being turned into rejoicing, our forrow into joy, joy in the goodness of our Lord, and his riches in Heaven.--However, here on earth, the House of God, the Church of God, every Christian, is sometimes, year frequently, fad and cast down, persecuted and tormented, as our great Head was, the Son of God himself; to shew that nothing in this world is perfect or lasting, truly found or happy in its nature, except what is fit for, come down from, and intended for Heaven; and also to shew that + 65 here we must suffer with Christ as he did, that " be glorified with him." The house of God is hief place for our learning and improving these our entering into, and partaking of, his forrow on earth, and his joy in Heaven; our preparing for 1" a house not made with hands, a long home, eternal in the Heavens," before we depart hence, and the mourners go about the streets. This chief place of preparation therefore is pleasant and desirable to those to go up to, who are seeking for and travelling towards Heaven—a fort of home, at least, a place of

^{*} Gen 28. 12. + Rom. 8. 17. ± 2 Cor. 5. 1.

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refreshment for them, to help them to go on their way rejoicing, till they come to their long home, the Paradise of our Lord. Here they delight to dwell, to praise God in his courts; and here they find themselves nearer home than any where else on earth. She who is lately gone to her long home, and for the loss of whom we have mourned, rejoiced to worship God here, and looked forward to greater pleasure in future worship here than in any thing else on earth, if her life were prolonged. But she is removed to greater happiness, and more perfect communion with our Lord, than this house, or any place on earth, can afford. She has left us * " an example of the believers" in our Lord; and † "the memory of the just is bleffed:" and bleffed to us is our memory of her, if it encourage and affift us in preparing for dying the death of the righteous, and for our last end being like her's. This was set before you in our last discourse, and in it you had a bright example of the death of the righteous. Surely allo you had great encouragement for confidering and living the life of the righteous; and though I shall not now dwell on the character and conduct of the deceased, yet in recommending to you the life or the righteous, I would remind you also that her life, as well as her end, was that of the righteous.

My chief object at present, is, to exhort and perfunde you to live the life of the righteous, that your

last end may be like his.

In my last address to you I spoke of the vanity of all worldly things, everything here below, feparate from godliness. I shewed you the humility and fufferings of Christ on earth, and the advantage of humiliation to us; and I displayed the power and fpirit, and joy of faith, hope, and love in our Lord

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in the life and death of any and all faints—the happiness of drawing nearer to our Lord. I would now especially persuade you to turn to him, to come to him, to trust only in him; to prepare for him against any hour when he may visit you in any dispensation of life or death, mercy or judgment; to be ready especially for death, * "for ye know not at what hour your Lord may come."

First, I shall observe that all men wish to die the death of the righteous. In the next place I shall exhort you to prepare for this without delay: and lastly I shall treat of the reward and happiness of

being always prepared.

All men wish to die the death of the righteous. The words of my text, " LET ME DIE THE DEATH OF THE RIGHTEOUS, AND LET MY LAST END BE LIKE HIS," were spoken by the unrighteous prophet Balaam, who contrary to his knowledge of the will of God, would go to Balak with a defire of curfing Hrael. The Lord let him go, but forced him to pronounce a bleffing instead of a curse on that choien people, whom the wicked prophet wished destroyed. The enemies of our Lord were his friends; and though he could not help them as a prophet, yet he counselled and assisted them in their great wickedness, in seducing and debauching the children of Such were his covetousness and wickedness that he is frequently mentioned in scripture as being notorious for his impiety; yet, his wish was, that he might die the death of the righteous. this is the wish of every man, however unrighteous his life may be.

† "There is no peace, faith my God, to the wicked!" Men may occupy themselves in the acquirement or abuse of wealth or power, and in the

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indulgence of finful pleafures or excesses, but they will derive from these things only poor and tranfient enjoyment indeed; followed, at least, by remorfe, if not accompanied with it; and ending in trouble and mifery. * " A wounded spirit who can bear"-a conscience full of offence against God and man? It is afraid of both, yea, even of itself; it casts up terror, and dark and dismal prospects; † "Like the troubled sea, it cannot rest." Reflection on the past will sometimes shew that there is no profit, no fure or lasting peace or pleasure in these passing vanities, and worldly sensual gratifications. Reason will sometimes look forward, and fay, whither do these things tend, and where am I going, and what shall be their and my end? A day of visitation or adversity will sometimes happen, and prove that there is no good store or foundation laid up against the time to come-against the life after this, ane. Conscience will say, that there is a day of future account and reward, when t "these shall go away into everlasting punishment, but the righteous into life eternal." Though the wicked endeavour not to believe the word of God, and this fentence out of it, yet they cannot altogether disbelieve this warning of their own conscience. It will rise up against them, and whisper to them, (except they are hardened indeed) that fin persisted in, shall be punished, and that the wages of it are death and mifery everlafting. Sin will ever leave a sting behind: and § "the sting of death is fin."

Every man, the wicked as well as the good, know that they must die, and fear, at least, if they will not believe || " after this the judgment." They

^{*} Prov. 18. 14. + Isaiah 57. 20. + Mat. 25. 46. § 1 Cor. 15. 56. | Heb. 9. 27.

cannot altogether, or long, drive this out of their thoughts and prospects, though they may put away the God of peace and falvation far from them, and fay unto him, * " Depart from us, for we defire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have, if we pray unto him?" Sickness will visit them or their friends, and tell them that this body cannot last; that it must die. Death will draw near to them, and fay to them, in their own case or danger, or that of others, ere long, Your hour must come. Then will they fay, can they dare to fay, "Let me die the death of the righteous, and let my last end be like his." This is their defire, their wished for end; and they would entertain a hope of this, could they hope in the God of Hope. This would be their prayer, could they look up to him as their acknowledged Lord and Mafter; could they ask in faith; did they trust in prayer and serving him. Think of the misery of not being able, bold to offer up this prayer with faith and hope-of having no comfort, or expectation of happiness, in the life after this—of looking forward to a dreadful death and judgment. Confider the latter end of the wicked, and learn wifdom.

About to depart from this body and world, from corruptible and faded things below, to enter into a state where no fort or degree of pleasure, or ease, or comfort, lightens the burden of sin and woe, must make the near prospect of death dreadful indeed. In this world, God sends refreshing rain and sunshine on the evil and the good, but after this life the wicked will have no portion of comfortable light, or refreshment, from God, or any other source. He will put them far away from him then, and con-

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^{*} Job 21. 14. 15.

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demn them to fearful and corroding mifery, to wait the day of final wrath and judgment. Before they depart this world they forebode this, they foresee this; they would * " fay to the mountains, fall on us, and to the hills, cover us from the face of the Lord; but they cannot escape or hide themselves from his wrath," and their own guilt and remorfe, Departed from this world, arrived where the evil fpirits, and the spirits of wicked men gone before them, dwell, they find only accusing and condemning brethren, hateful and hating one another-accomplices, advisers, and servants of their former guilt--sharers and increasers of their present misery. they can there recognize, or fee at a distance, any good spirits of persons formerly known to them, yet there is a great gulf fixed between them, and they can only ask in vain for help, and see the happiness of the righteous to the increase of their own mifery.† They look forward to a day of refurrection and final retribution; and what a prospect and place of torment are before them---an end of any thing like hope--a completion of indescribable misery! Hell beneath! the lake of fire and brimstone, where the devil and his angels, and all impenitent finners, shall be punished, and where ! " the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night." Remember that this is scripture, the word of God, the revelation of Jesus Christ, and believe and repent, and be faved from this judgment to come on the wicked and unbelievers. While living, lay it to heart; and lay hold on cternal life in the Son of God. Be wife and learned, O ye people—old and young, rich and poor, all people—ye my people and hearers especial-

^{*} Luke 23. 30. Rev. 6. 16. + Vide parable of the rich pan and Lazarus, Luke 16. 19. + Rev. 14. 11.

ly; and ferve the Lord in fear, and rejoice unto him with reverence. Kiss the Son, (come unto him) lest he be angry, and so ye perish from the right way; if his wrath be kindled, yea, but a little; but blessed are all they that put their trust in him.*

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You have confidered the death of the wicked; you are perfuaded of their fears of it; you are fenfible that they all wish to fay, "Let me die the death of the righteous, and let my last end be like his." The next object of my discourse is to exhort you to prepare without delay for dying the death of the righteous.

First of all, I must persuade you of the danger of delay, and then shew you that a righteous life is the only preparation, and that your righteousness must be built on Jesus Christ, † " for other foundation

can no man lay."

Every wife man must remember and say with Solomon, i "Thou knowest not what a day may bring forth," and must be aware of the uncertainty of human life. The book of God abounds with fo many warnings to this purpose, that if people would but frequently read it, they would not forget any more than David did, that § " there is but a step between them and death:" that "the days of man are as grass; for the wind passeth over it, and it is gone." The flightest observation must shew that death comes at all times to different persons: that it visits the young as well as the old, the strong as well as the weak: that fome linger long on a bed of fickness, while others are but a short time ill: that where it is little expected it often happens: that fome die fuddenly, and not many arrive at old age, All this is fo plain that I need not dwell upon it;

^{*}Vide Psalm 2, 10, 11, 12, Old Translation. +1 Cor. 3, 11; ‡Prov. 27, 1, § 1 Sam, 29, 3, Psalm 103, 15, 16.

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11 Cor. 3. 11.

yet how little is it confidered by most people to their own warning and advantage. Even when they lose near relations, or dear friends, how foon they forget that they are gone into a better or a worse state; and that they themselves also must soon die. not fay that they forget the death of their friends, but that they forget the consequences of it, and the warning of it: they regard not their own and their friends interests and inheritance in life eternal. Let not this be the case with any of us, especially with those who are now affected by the death of our friend. It is intended for our improvement at all events, and for the increase of future happiness to all who are affected by it. I must speak of her whom we now mourn for, the case nearest to our present feelings. She has died the death of the righteous, and has gained indeed by her exchange of the imperfect glories of Christ's kingdom in this world, for the higher glories and enjoyments of it in Paradise. What happiness to her to see and enter into these! what comfort to us to believe in her going there! what encouragement to prepare and endeavour to follow after-to have our confolation also in Heaven, our affections set on things above! what joy in the Holy Ghost to look forward to and expect more perfect and uninterrupted communion with our Lord and all faints * "in the midst of the Paradife of God!" This is the purchase of the death of Christ, the reward and effects of faith in him. This is the consequence of the life and death of the righteous. But I must return to my more immediate argument, the proof of the uncertainty of life. She, the loss of whom in this world we now lament, how lately, a few Sundays ago, was she in health, and in the enjoyment of as much happiness as this

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life and this place can afford; for the last time* she was here, she received the facrament of our Lord's Supper! How little did we expect that she would be fo foon removed from worshipping God here to celebrating his praise in purer realms of bliss and harmony! How little do you expect, any of you, perhaps, here, that in a few weeks you will also be removed into another world and life! Yet, in all probability, it will be the case of some one of you here--one of us----God only knows whom: Perhaps more than one of us, perhaps myfelf. This may be your or my last meeting here, my last address to you; so certainly, that I need not lose time in perfuading you of it. I would improve it to more profitable dif-Oh! that this, perhaps my last address to you, may prepare you better than any former one. for death! may prepare you and me for dying the death of the righteous.

You are convinced that you may die very foon. Now remember also, that this life only is your time of probation and preparation for another: that you must work here †" while it is day, for the night cometh when no man can work:" that every one fhall t " receive [the reward of] the things done in his body, according to that he hath done, whether it be good or bad:" that if any one in this world perfift in § " turning away from him that speaketh from Heaven," "there remaineth no more facrifice for fins, but a certain fearful looking for of judgment, and fiery indignation." Remember, that if you do not die the death of the righteous, your last end will not be like his, but miferable indeed! more shocking than any thing we can conceive, much less describe! Repentance to falvation must be in this

^{*} Easter-day, the festival of the resurrection of our Lord. †John 9.4. ‡2 Cor. 5. 10. § Heb. 12. 25. and 10. 26.

world, and none are shut out from it, for * "God is not willing that any should perish, but that all should come to repentance." † "But except ye re-

pent, ye shall all likewise perish."

The best of us is deficient in doing our duty to God, and our neighbour, and ourselves. If we look back on our former lives, yea, but a little way back, we shall see many transgressions. If we look into ourselves we shall find many faults and failures in our heart and mind; a foul not fufficiently given to God. We are blind because we do not look into ourselves, and because we do not try ourselves by the righteousness of Christ. When we know him, his fuffering for fin, God's hatred of it, its corrupting, defiling, and destructive nature, we shall abhor our guilt, and confess our unworthiness. When we fee this, and at the same time the mercy of God, and the death of his only Son for us finful creatures, we shall be moved to ‡ "godly forrow, which worketh repentance to falvation;" we shall die unto sin, and live unto righteousness-righteousness which, however, is only fusficient through faith in that of Jesus Christ, and which must be accompanied with a penitent and a contrite heart. This is required from the best of us; but they who have forgotten God days without number, and therefore done wrong continually, without measure I may say, how great repentance do they need! Yet these are invited to turn to God, and believe in his Son, and repent of their fins, and be faved. § "Though their fins be as scarlet, and red like crimson, of a deep bloody dye indeed, yet they shall be pardoned, if they be willing and obedient to follow the law and the gospel. They are spared from death and destruction that they may yet be converted, and live to God and

our Lord. id 10. 26.

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righteousness. They are called upon while it is time, to escape damnation. * "Behold, now is the accepted time; behold, now is the day of falvation," if they now turn to the Lord with mourning for their fins, praying forgiveness, and following after righteousness. Let them not think to put off repentance; this is increasing their fin, their danger, and their difficulty. They know not how long, how short a time, I should fay, they have to live : and let them not wait for the day of fickness or adversity. Adversity cannot be greater than their prefent state, except that of being finally and completely lost: and fickness may quite disable them-will certainly in some degree-from seeing their lost estate, and from turning to God and the fure mercies of Christ, and laying hold on the means and helps to the redemption and renewal of a fick and fallen foul. Oh! let not them, or any of us, harden our hearts, as in the day of provocation, when we finned and believed not God, but to-day, while it is day, let us hear his voice, and enter into his rest; believe in his Son and obey him. Let us now prepare, and be ready, for dying the death of the righteous.

Death is that event and time of our existence in which we enter into a new state of greater happiness or misery, according to our righteousness or unrighteousness performed here. Then our probation is ended, and our state of reward or punishment commences. If we have been righteous, it is full of comfort; if unrighteous, full of terror. Reason, conscience, our spirit, witness to these things—to our present and suture state. At any time during life, or on the consines of death, they are able to witness to these things. We know, or might know our state, if we would ask ourselves whether we are ready to

^{* 2} Ccr. 6. 2.

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die the death of the righteous. But alas! how feldom most men ask themselves this important question; therefore, how little in general are they prepared to answer it, rather how afraid in general are they to ask or answer any such question. If this be their condition, however, I should say, that they, for the most part at least, are not prepared to die the death of the rightcous, because they have not lived the life of the righteous. Men's own understandings tell them pretty clearly that if they would have the reward of a righteous man, they must live the life of a righteous man; and that as they labour for any thing, such shall be their harvest. The word of God, which few never hear, tells them plainly, * " Be not deceived; God is not mocked: for whatfoever a man foweth, that shall he also reap. For he that foweth to his flesh, shall of the flesh reap corruption: but he that foweth to the spirit, shall of the spirit reap life everlasting." Reason and observation, fairly confulted, would also shew that Christian righteousness is the only true righteousness; and that of ourselves --- our own working without the grace of God, we are not equal to it: and the revelation of Jesus Christ tells us, that of ourselves we are not sufficient even to think any thing as of ourselves, rightcous in the fight of God; but that through faith in his Son, we are fufficient for all righteousness. wish that I could enlarge on this comfortable theme, but I must confine myself to a few plain remarks.

The world, the flesh, and the devil, are combined against us; we are naturally disposed to serve them; † "the carnal mind is enmity against God." Yet we must overcome all these dissiculties if we would be righteous. How can we think, propose, expect, or set about, doing all this; sighting against ourselves

^{*} Gal. 6. 7. 8.

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and our own nature; relifting and conquering for many enemies? Believe only that you can do it, and that great will be your reward and profit in doing it, and it will be done. Believe only in the power of God, through Jefus Christ offered to you. that He, the Son of God, lived and died on earth for our fakes, to give us the Spirit of God, to renew in us all rightecufness. Believe in his fufferings, and or this object, that we might love his love for him and obey ...m, and be righteous and happy. Believe in his love for us, and his purchase of heavenly powers and happiness for us, and we must love him, and use and cultivate his gifts, and refult and refuse every thing at enmity against him. Believe all this; and our love of him, and his love for us, will make us dwell in him, and he in us; and then the world, the flesh and the devil, cannot prevail over us; for *"if God be for us, who can be against us?" But without God on our fide, without faith in his Son, and in his gifts and promifes, we cannot have defire or encouragement, power or spirit, to work out the righteousness of a Christian, to see the happiness of one, to expect the reward of one---to love the Lord our God with all our heart, and every neighbour as ourselves, and as a brother; we shall be unequal to living the life of the righteous, and therefore dying the death of the righteous. Jefus Christ is the only way to happiness and to Heaven. If we do not build on him we cannot raife up any work of righteoufness, or treasure in Heaven: and where he is preached, his covenant of falvation declared to us, we cannot have any excuse for not accepting it, and conforming to it. For what can any man fay in defence of himself, who difregards the chief good and bleffing on earth, the Gospel of our Lord, which eve-

^{*} Rom. 8. 31.

ry righteous man fays, is the only way to righteoufnefs, and which, when fairly fearched and followed, will never be found wanting in light, and power, and help, from Heaven? What does he deferve who cares not for all the offers and promifes, the fofferings and goodness of our Lord; for power to live to him here, and to go to him hereafter & Surely be does not deserve to die the death of the righteour; and he will not; for he has not fought or endeavoured after, or lived the life of the righteous; there. fore his last end will not be with the Lord. But I hope and trust that none of you from this day (" 10day while it is day") will henceforth be indifferent or careless about your greatest good, the one thing needful-the preparation of your fouls for God and for Heaven. I trust that you are perfuaded, derermined, to prepare without delay for dying the death of the righteous. To confirm you in this resolution I shall proceed to the last argument proposed.

Lastly, I am to treat of the reward and happiness of being always prepared to die the death of the

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I have shewn you that the only preparation for a happy death, is, to work out righteoufness, to fow to the spirit, to overcome the world, through faith and love in Jesus Christ; in short, to be a true Christian. To be a true Christian is to be a friend of God, and to keep his commandments * "doing all things heartily as to the Lord, and not unto men;" not only to be fometimes, but always a Christian. ferving the Lord and waiting for him, that come at what hour he will, you may be found watching, and ready to enter into his future kingdom. This is being always prepared to die the death of the righteous.

^{*} Colos. 3. 23.

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always ready for the coming of our Lord.

Think of the comfort of being ready to be absent from the body, and prefent with the Lord: to be released from this body of sin and death, from the infirmities of our nature, and from this fallen and corrupt world, in which the best strangerand pilgrim in it is not free from labour, and care, and forrow. Think of being ready to go to that state where neither temptation from without or within ourselves. nor fickness, nor anxiety of any kind, shall disturb or diffress us: where there shall be " no more death, nor forrow, nor crying, nor pain." And if we are ready to go, we are also willing to wait the good time of our Lord; to remain here fervants and fubjects of present humility, and heirs of future glory--comforted in the opportunity of growing in grace and knowledge, and adding to our treasure in Heaven; of acquiring a brighter crown of glory--comforted in the opportunity of helping our own fouls, and the fouls of those dear to us in this world, in becoming more fit and prepared for more perfect communion with those who are gone before us, and with our Lord and all faints; rejoiced, and again I fay, rejoiced, in looking forward to the Paradife of our Lord, and to good things, fuch as * "eye hath not feen, nor ear heard, neither have entered into the heart of man." These are the comforts and rewards present to us and in perspective, of being always ready for our Lord. These are the fruits of t"a conscience void of offence towards God and This is the consequence of our heart not condemning us, and of our being t " ready always to give an answer to every man that asketh us a reason of the hope that is in us"-hope in Jesus Christ our Lord!

*1 Cor. 2. 9. +Acts 24. 16. #1 Peter 3. 15.

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e absent : to be from the llen and l pilgrim forrow. here neiurselves, 1 difturb re death, f we are the good and fubglory--in grace afure in glory our own is world. e perfect e us, and d again I radife of eye hath red into forts and of being fruits of God and eart not always to a reason

Can I add to these proofs of the happiness of being prepared to die the death of the righteous? I can, by turning to the life and death of the rightcous, seen or known to us. See Daniel in the den of lions; Shadrach, Meshach, and Abednego, ready to go to our Lord through the fiery furnace; and fee our Lord or his Angel, present with them in the den and the furnace, * " stopping the mouths of lions, and quenching the violence of fire." These righteous men through faith fought and found our Lord; were ready for him in life, or in death. Hear St. Paul faying, + "To me to live is Christ, and to die is gain." I " Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are feen, but at the things which are not feen: for the things which are feen, are temporal: but the things which are not feen, are eternal. § " If ye are Christ's ye possess all things, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things prefent, or things to come: all are yours: and ye are Christ's; and Christ is God's :" that is, all things, whether prefent or future, ministers of God, or friends here, or friends gone before you, all are disposed of to your greatest advantage, for your present probation and future reward; for your living the life of the righteous, and dying the death of the righteous; for your increase of faith, and therefore of your enjoying every thing most valuable, and to the best account, if ye are Christ's, and beloved of the Lord, who makes all things work together for good to those who love him. See one more instance of the happiness of being prepared to meet our Lord. See Stephen, when near his death, that of being stoned

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^{*}Heb. 11. 33. +Phi. 1. 21. ±2 Cor. 4. 17. 18. § 1Cor. 3. 21 \$2. 23.

to death, praying forgiveness for his enemies, calling on God, and faying, "Lord Jesus, receive my spirit;" looking up to Heaven, and seeing Jesus on the right hand of God, and the glories of Christ's

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I need not multiply inflances of the death of the righteous, but I beg you further to consider them, and to add to them in every way which shall help you forward in being prepared for death after the example of the faints. Be affured that "the Lord's hand is not shortened, nor his ear heavy," that he should not be present, and aiding to you as much as to any who have gone before you, i proportion to your wants and trials, if you also belong to him---not visibly or miraculously, but in his spirit, sufficiently to strengthen you in his fervice, and to raise you above all fear, and to make you " " more than conquerors through him that loved you." Before now I have told you fo. Lately I have feen and described to you, an instance of this, in the departure of her who is last of all, of our late number, gone before us, who died faying, "I fee the glories of Christ's kingdom." These were the last words fhe fpoke. This glorious fight was the last exercise of vision she seemed to be sensible of while she was on earth. Thanks be to God for this comfortable token of her happiness, afforded us in our loss! for this confirmation of his word, and of his undiminished goodness to all faints! for this proof of the eternal happiness of her for whom we mourn! If it be not a fufficient one to you, in conjunction with your knowledge of her righteous life, I have only time to fay to you, "O ye of little faith!" † "Lord help your unbelief-increase your faith." t "I have believed, and therefore have I spoken."

^{*} Rom. 8. 37. + Mark 9.21. Luke 17. 5. + 2 Cor. 4. 13.

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or. 4. 13.

To conclude. Remember, every one of you remember, that you must die-go to yourlong home; that it will be a miserable one indeed without you go to our Lord: that you must live to him here, and die unto fin, if you would go to him hereafter: that Jesus Christ is your only Mediator to lead you to God and to Heaven. Remember the comforts and happiness of the righteous in this world, the terrors and troubles of the wicked; much more, the joy of the one, and the misery of the other, in the life to come. Remember that you must enter upon this, ere long; that you must make your choice here of good or evil, a bleffing or a curfe, to last forever and ever; and that you must live, and prepare, accordingly, for eternity. Remember that in this life only you can prepare, and that it may be very short to you. Yet, however, now is the time of preparation; and you have time, God grant! the least prepared here, to turn to God, to believe in his Son, and to ferve him---to "die the death of the righteous." God is near, Jesus is ready, the Spirit is come down on earth, to receive, to affift, and to raise you to a new life in him, to a life of righteousness, to happiness eternal, to be begun on earth, and completed in Heaven. O eternity! dreadful, pleasing thought! pleasing to the righteous, dreadful to the wicked! Think, oh think of perfect and eternal happiness, purchased for us by Jesus Christ; for us, fallen, short-lived, and unprofitable creatures! Think, oh think! of the shortness and uncertainty of this life, yet made long enough for our gaining perfect and eternal happiness through faith in Jesus Christ. * " Believe on the Lord Jesus Christ, and thou shalt be faved."

[#] Acts 16. 31.

No longer undervalue the life present, or the life to come : risk not eternity : neglect not, and abuse not, the time of preparation, and the fure mercies The hour is now in your hand: the of Christ. night is not yet come : but * " this night thy foul may be required of thee;" and then what shall profit? Would the whole world, would any thing, except riches towards God, and treasure in Heaven? What would you give in exchange for your foul ?† GOD GRANT, that it may be prepared for his fummons: that this day may be an accepted time, and this discourse a blessed one to your and my preparing for dying the death of the righteous, and to our last end being like his! God grant, that whenever He calls us away, we shall go to him in Paradise!

Confider what has been faid; lay it to heart, and improve it there; and delay not another day preparing for death, and for life and happiness righteous and eternal. Every one of you apply the difcourse and advice to yourselves more than to your neighbour—first to yourselves, and then as you have opportunity to do good to all men. † "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end.....AMEN.

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^{*} Luke 12. 20. + Mat. 16. 26. ‡ Eph. 3. 20. 21.

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FROM THE VERMONT EVANGELICAL MAGAZINE, PUBLISHED JUNE 1809.

EXTRACT OF A LETTER GIVING AN ACCOUNT OF THE LAST MOMENTS OF MRS. H. COOK, OF ST. ARMAND, CANADA, WHO DIED APRIL 21ST, 1809.

TNDER our present irreparable loss, my dear M-, may our hearts be truly thankful that we forrow not as those who have no hope, but that our Heavenly Father, while he chastens, affords us the most important instructions and divine confolations. When we reflect upon the happy fituation and flattering prospects of our dear departed friend, and remember that she was (from a state of uncommonly good health) in two fhort weeks brought down to the filent mansions of the dead, may our minds be impressed with a most serious sense of the vanity and instability of all earthly prospects, and the importance of laying up treasures in Heaven, where disappointments are not known, and where the cruel spoiler, death, has no longer power to disturb the peace of the righteous. Could any one that witnessed the heavenly composure, with which our dear friend viewed the near approach of death, and heard her, while labouring under its agonies, finging hymns, praising and glorifying God, for one moment doubt a future state of existence, in which the righteous shall receive a glorious and eternal reward, which shall succeed the trials and tribulations they have experienced, while faithfully ferving their Maker here on earth!

Our excellent friend, for several months before her death, had appeared to be more particularly under the influence of the Holy Spirit than ever: her attention to religion and religious duties had been, for fome time, daily increasing. She made us a visit about the 20th of March. I mention it, because there was fomething uncommonly ferious and impressive in the conversation of our friend, which I could not but remark at the time. Religion was the principal subject of her conversation, and she expressed the greatest anxiety, that we should devore our lives more entirely to the fervice of our Maker, and observed that when she looked back upon some years of her past life, she was shocked at the lukewarmness of her affections towards her Saviour, and determined hereafter to live more to his glory and her own immortal interest. She expressed the most fensible gratitude towards her excellent pastor; whose pious example and exhortation, she said, had been the means of awakening her to a greater fense of She faid that fhe had lately fpent a conher duty. siderable part of every day and evening in reading ferious books and in religious conversation, to increase her zeal in the service of God.

At parting she said to me with an air of solemnity, which I shall never forget; "we shall perhaps meet but a few times more on earth; remember that a preparation for death is of the utmost importance, endeavour with all diligence to cultivate the seeds of grace, that are springing in your heart, and may you continue saithful to the solemn profession you have made."—She left us and I saw her no more until a few hours before her death.

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She had some time, before her death, a dream,*

^{*}On the subject of dreams, the opinions of persons are various, and every reader is left to enjoy his own opinion. The letter mentions facts merely, without any comment, and of the truth of the facts there can be no doubt. Many of our readers will doubtless recollect the case of the younger lord Lyttleton, who, when in persect health, dreamed of the time of his death, which happened according to his dream.

which she communicated to a number of her friends some time before her illness. I am not in a habit of paying much attention to dreams; yet this was of so remarkable a nature, that I cannot but relate it. She dreamed that an angel appeared to her and told her he had come for her, and she must go with him; she felt persectly willing to go, but said she wished to sing a hymn sirst, and began Watts' cradle hymn, and sang uncommonly clear and pleasant, until she came to the line,

" Soft and eafy is thy cradle,"

when she awaked. Afterwards, on the evening before she was taken ill, she said, that she had again, in a dream, seen an angel, who told her she had nothing more to do here and must go with him. She went to bed apparently in much better health than usual; but awaked in about two hours, in most violent distress, from which she found no relief but in death. Her disorder was of the most distressing kind; yet she bore it with the most exemplary patience, and never expressed a hope or (I may say) a wish to recover.

I did not know that she was in so dangerous a situation until Thursday afternoon, and on Friday morning I arrived at Mr. Cook's about eleven, and sound her alive, though she was thought to be dying. She had her senses perfectly and expressed great satisfaction, that she was permitted to see me once more and give me her last instructions. Her bodily strength was nearly exhausted, but that of her mind was not in the least impaired: her voice was quite clear and articulate, but had a hollow sound which made every thing she said much more impressive; and it did not appear to satigue her much to talk. She diligently improved this privilege, and ceased not to exhort those present to make a useful improvement of the solemn scene we were then witnessing, to adore the

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e various, etter menth of the doubtlefs, when in happened goodness of God in all his dispensations, and to submit with cheerful resignation to his divine will.

Soon after I went into the room, she gave me her hand; it was cold, and covered with a death-like perspiration; "take hold of this ice," she said; I pressed it with both mine and was most deeply affected; she fixed her eyes upon my face, and with a look of tender compassion, said, "I know, My Dear, that you will fenfibly mourn the loss of me, but you must not murmur at the just chastisements of your Heavenly Father: -- bow with humility and cheerfulness to his wife and just decrees :- bear it constantly in your mind that you must shortly follow me-And O! that you might be enabled fo to live—that you may on your death-bed, receive that divine affiftance which at this moment supports me, and which even in the agonies of death, raises me above bodily pain, and will foon, I trust, transport my foul to endless happinefs."

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She composed herself a short time, and then offered up to the throne of grace, a most excellent and affecting prayer, that God would confole her dear. afflicted husband, and her other dear friends; she prayed for all people, her enemies as well as others; that finners might be brought to see the evil of their ways, and turn to the Lord and live; most fervently did she pray for the interest of Zion, that Christ's kingdom might be built up and established throughout the earth, and lastly, for herself, that God would have compassion on her weakness, and enable her, to the last, to bear her pains with Christian patience, that he would be her staff and support through the dark valley of the shadow of death; that he would grant her a quick and easy passage to the arms of her Saviour; that she might join her dear departed friends, in finging eternal hallelujahs to God the Father, God the Son, and God the Holy Ghost; Amen.

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She had frequent turns of appearing quite exhaufted, and would feem for a few moments to be dying, when she would constantly ejaculate, "Blessed Jesus, come quickly-Holy Spirit, support me-O Lamb of God, receive my spirit-sweet babe of Bethlehem, defend and help me-pray for me, my friends, that my Jesus may come quickly."

She would foon grow easier, and, after reposing herself awhile, would continue her exhortations to us, that she might lose no time while she had power to About three o'clock P. M. fome symptoms appearing a little more favourable, Doct. C. was anxious that she should take some more medicine, as he thought there was still a possibility that it might have a good effect. We, therefore prevailed, upon her to take a little, though she was confident that it would have no good effect, nor did she wish that it should; but rather reproached us for being so felfish as to wish to detain her here. "Why, my friends, will you cling to fast to me? I am impatient to leave this vile tabernacle of clay, which gives me fo much pain; that I may be happy in the presence. of my Saviour. This day, I hope to be with him in Paradife, where I hope to meet many of my dear friends who have gone before me. This is Friday, the day on which our Saviour was crucified; I thank God that I am permitted to fuffer the pains of death on this day ;-but how trifling are my fufferings when compared with his; I am laying upon a bed of down, furrounded by the most kind and tender friends and every possible comfort, while he agonized upon the cross, and gave his life a ransom for poor wretched finners, of whom I am the chief :- but glory be to God, who through the merits of his Son, hath granted me peace and pardon. O! that you might all be made sensible of this inestimable blessing,

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and devote your lives more fully to the service of the Lord. Remember the injunctions of a dying friend, and endeavour to live to the glory of God, in the strict performance of every christian duty; be constant and regular in family prayer, and will you, Mr. Stewart, preach it to your people, exhort and perfuade them not to neglect this most essential duty;declare to them, "the whole counsel of God." Difplay to them, the terrors of the law, and the delights of the gospel. May God bless you, and prosper your pious exertions for building up his Church here in the wilderness, and may you be the means of perfuading many finners to turn to the Lord, that they may find mercy."---Mr. Stewart told her that it would be his chief happiness to remember and fulfil her requests; he prayed God that he might profit by her pious example, and was confident the impresfions of that moment would never wear away. thanked him, for all his goodness to her, and looking at us all, she said, "do not mourn to excess; I leave you in the hands of God, persevere in the good work you have begun, and we shall soon meet again never more to be separated." Again surveying us as we were weeping around her-" mourn not for me," she said, "but for yourselves—to this situation you must all be brought, how soon you know notbe ready therefore, that you may not be called away unprepared." Being considerably fatigued, she begged we would leave her and go and take fome refreshment, while she slept. We went and she slept quite easy for some time. After this, her turns of distress grew more frequent, she thought herself going fast, and defired that we would all sit down by her; she then requested me to sing a hymn, in which she joined, rather feebly at first, but, when we came to the last verse,

"Jesus can make a dying bed"_*

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her voice rose, and I think I never heard her sing so clearly in my life. Mr. Stewart then prayed with her, which she said afforded her great refreshment.-A number of people called in; she requested that they might all come into the room that she might be a spectacle for them, and she gave them most excellent advice. She had her reason to the last-and after a severe turn of distress, in which she had moved towards the fore-side of the bed, where I was sitting, she cast up her eyes, and saying in a servent manner, "I see the glories of Christ's kingdom,"-her spirit departed without a struggle, at just 9 o'clock, in the evening of April 21st. Her faith remained firm and unshaken through the whole, and rather increased as her strength diminished. The funeral was attended at eleven o'clock on the next Sabbath :-- and there was a large collection of people and many fincere mourners for the death of this truly pious person.

> * WHY should we start and fear to die? What tim'rous worms we mortals are! Death is the gate of endless joy, And yet we dread to enter there.

The pains, the groans, the dying strife, Fright our approaching fouls away; Still we shrink back again to life, Fond of our prison and our clay.

Oh, if my Lord would come and meet, My foul should stretch her wings in haste, Fly fearless through death's iron gate, Nor feel the terrors as she pass'd.

Jesus can make a dying bed Feel foft as downy pillows are, While on his breast I lean my head, And breathe my life out sweetly there.

INSCRIPTION

ENGRAVED ON THE TOMB-STONE ABOUT TO BE PLACED OVER THE GRAVE OF MRS. H. COOK, IN THE BURIAL-GROUND AT THE CHURCH OR THE PROTESTANT EPISCOPAL CONGREGATION IN THE EASTERN PART OF THE SEIGNIORY OF ST. ARMAND, LOWER CANADA.

HERE SLEEPS THE BODY OF

Mrs. HANNAH COOK,

WIFE of GEORGE COOK, ESQUIRE, of this Seigniory.

In the various characters of Wife, Neighbour, and Friend, she faithfully took her pattern from the religion of Jesus.

She died as she lived, like a Christian, on the 21st of April, A. D. 1809, aged 42 years.

Reader! would'st thou be useful and happy here, and blessed forever? Imitate her example.

" Bleffed are the dead which die in the Lord."

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast 1 lean my head,
And breathe my life out sweetly there.



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